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The Institute of Pacific Relations in supporting the study and undertaking the publication of this report has been moved largely by its interest in the broad question of administration and social and economic development in the dependencies of

113 [1] Facts of interest to the specialist, such as details of social organization, arts and crafts, mythology, and ceremonies, are being published elsewhere. See L. Thompson, "Southern Lau, Fiji, an Ethnography," Bishop Museum, *Bulletin 162* (in press); "Kulturgeschichte der Lauinseln (Fidschigruppe)," *Archiv für Anthropologie*, Vol. 24, No. 2, 1937, translated in the *American Anthropologist*, Vol. 40, 1938, pp. 181-198; "Adzes from the Lau islands, Fiji," *Journal of the Polynesian Society*, Vol. 47, No. 3, 1938; "The Pottery of the Lau islands, Fiji," *Journal of the Polynesian Society*, Vol. 47, No. 3, 1938.

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Behavior Theory W3

B
121 Our data suggest further that, once firmly established and embodied in the symbol system, the attitudes and the habits of a human community, a balanced, functional, eco-cultural structure tends to endure if the human community is not wiped out or severed from its natural setting. The data also suggest that such an eco-cultural community structure is the living core of relationships which the human group, either consciously or unconsciously, tries in multiple ways to perpetuate. An understanding of this core may be expected to throw light on the problem of so-called "cultural resistance," or
L a people's acceptance or rejection of certain extraneous patterns of belief,
121 thought and behavior. For example, in Lau the community has tended to
182 reject foreign patterns of feeling, thought and behavior which interfere with, or break down, its basic eco-cultural structure, regardless of the regulations or the penalties involved. It would seem that to the extent the Lauans have been unsuccessful in their resistance to harmful interference with their group life processes, the intentional or forced introduction of nonfunctional patterns or the prohibition of functional ones has tended to throw off balance the community's whole eco-cultural structure and has operated directly against its well-being. The implications that these findings have for the problem of prediction in social science are manifold.

B
121 Finally, the findings point up the practical significance of the eco-cultural approach and suggest that an understanding of a community's long-time, dynamic pattern of relationships is basic to the formulation of adequate norms or standards for the advancement of community welfare and for the development of community-oriented government administration.[22] Accordingly, the significant problem regarding community welfare and the conservation of resources does not emerge simply as the question of how human health and institutions may be improved, or of how topsoil may be saved, or watersheds, and forest land protected, or organic species preserved from extinction, important though each of these aspects may be. The significant problem of community welfare emerges as a matter of using and adapting local beliefs, attitudes, habits and institutions, supplemented where necessary by appropriate new ones, to the end that human groups, through natural eco-cultural processes, may foster the development and maintenance of a balanced, healthy *total* community—plants and animals, as well as human groups.

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[pp 268 - end, not processed]

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SUMMARY OF W. G. FOYE'S GEOLOGICAL OBSERVATIONS ON LAU.

(Proc.American Acad.Arts & Sciences, 54:1, pp.43-44, 1918.)

133

1. The Lau islands are underlain by volcanics. formed during the second period of andesite eruptivity, then maturely eroded, and finally submerged.
2. During long submergence, coralliferous limestones were laid down unconformably on these volcanic rocks.
3. A later uplift elevated the coralliferous limestones above sea-level.
4. During a later basaltic period of volcanic eruptivity, olivine andesites or basalts intruded the elevated limestones.
5. With succeeding erosion a large amount of the elevated limestones disappeared, largely owing to atmospheric solution.
6. Most of the islands show a recent submergence.

According as the various islands have passed through all, or only a part, of these stages, the Lau islands may be classified as follows:-

I. Islands depressed and covered with limestone and later uplifted and intruded or covered by volcanic rocks of the second period.
   A. Islands depressed so deeply that the tops of the andesite hills of the first period were covered by limestone.
      1. Islands with limestone partly or wholly eroded from the summits of the andesite. VANUA MBALAVU, SUSUI.
      2. Islands with volcanic rocks of the first period still covered with limestone. KAMBARA.
   B. Islands whose tops were never covered by limestone. KANDAVU.

II. Islands depressed and covered with limestone and later uplifted but not affected by the second period of volcanic eruptivity.
   A. Islands depressed so deeply that the tops of the andesitic hills were covered with limestone.
      1. Islands with limestones eroded partly or wholly from the summits of the andesites. Malatta, Avea, Thikombia-i-lau, Tuvutha'.
      2. Islands with volcanic rocks still covered with limestone. VEKAI, FULANGA, ONGEA, WANGAVA, VATOA.
   B. Islands whose tops were never covered ~~with~~ by limestone. LAKEMBA, ONO-I-LAU.

III. Volcanic islands of the second volcanic period built on platforms composed of ~~coralliferous~~ coralliferous limestone overlying depressed hills of the first volcanic period. MUNIA, KANATHEA, ONO, MBENGHA.

SIMPLE CLASSIFICATION OF THE LAU ISLANDS VISITED BY FOYE.

1. Islands composed of both limestone and volcanic rocks:

VANUA MBALAVU	MALATTA	THIKOMBIA-I-LAU
SUSUI	AVEA	TUVUTHA'
LAKEMBA	ONO-I-LAU	KANDAVU [1]
	KAMBARA	

2. Islands composed of limestones alone: VEKAI, FULANGA, ONGEA, WANGAVA, VATOA.

3. Islands composed of volcanic rocks only: MUNIA, KANATHEA. (Ono-i-Kandavu and Mbengha [not in Lau])

[1] [This island is not in Lau--Analyst]

[p. 6]